



Scientists fault warming in walrus deaths

■ Melting ice caused thousands of animals to gather in spot where stampedes turned fatal

By Dan Joling
ASSOCIATED PRESS

ANCHORAGE, Alaska — In what some scientists see as another alarming consequence of global warming, thousands of Pacific walrus above the Arctic Circle were killed in stampedes earlier this year after the disappearance of sea ice caused them to crowd onto the shoreline in extraordinary numbers.

The deaths took place during the late summer and fall on the Russian side of the Bering Strait, which separates Alaska from Russia.

"It was a pretty sobering year — tough on walrus," said Joel

Garlach-Miller, a walrus expert for the U.S. Fish and Wildlife Service.

Unlike seals, walrus cannot swim indefinitely. The giant, tusked mammals typically clam-ber onto the sea ice to rest, or haul themselves onto land for just a few weeks at a time.

But ice disappeared in the Chukchi Sea this year because of warm summer weather, ocean currents and persistent eastern winds, Garlach-Miller said.

As a result, walrus came ashore earlier and stayed longer, congregating in extremely high numbers, with herds as big as 40,000 at Point Schmidt, a spot that had not been used by walrus as a "haunt" for a century, scientists said.

Walrus are vulnerable to stampedes when they gather in such large numbers. The ap-

pearance of a polar bear, a hunter or a low-flying airplane can send them rushing to the water.

Sure enough, scientists received reports of hundreds and hundreds of walrus dead of internal injuries suffered in stampedes. Many of the youngest and weakest animals, mostly calves born in the spring, were crushed.

Biologist Anatoly Kochnev of Russia's Pacific Institute of Fisheries and Oceanography estimated 3,000 to 4,000 walrus out of population of perhaps 200,000 died — two or three times the usual number on shoreline haunts.

He said the animals only started appearing on shore for extended periods in the late 1990s, after the sea ice receded.

"The reason is the global warming," Kochnev said.

The reports match predictions

of what might happen to walrus if the ice receded, said wildlife biologist Tony Fischbach of the U.S. Geological Survey. "We were surprised that this was happening so soon, and we were surprised at the magnitude of the report," he said.

Scientists said the death of so many walrus — particularly calves — is alarming in itself. But if the trend continues, and walrus no longer have summer sea ice from which to dive for clams and snails, they could strip coastal areas of food, and that could reduce their numbers even further.

No large-scale walrus die-offs were seen in Alaska during the same period, apparently because the animals congregated in smaller groups on the American side of the Bering Strait, with the biggest known herd at about 2,500.

Contact US at tipers-whore@yahoo.com

Welcome.

First, thanks to those who contributed. In your hands you hold the most revolutionary publication being made in the 925 area code. If They Only Knew is the official voice of The United Alliance of the People's Revolutionary Forces in struggle against the tyrannical pig-dogs, and we welcome you into the struggle. We are in the midst of preparation for the Triumphant Revolution, which will occur March 15th, at 11:00am at Walnut Creek BART.

We hope to see actions before and after this date also.
FSU. <http://www.myspace.com/nowarwalnutcreek>

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I grew up in St. Petersburg, Russia during the early 1990s, when the country was recklessly thrown into a transition period, and the people were living in uncertainty and poverty, overwhelmed by the rush of political and economic changes that were burdening the country with unprecedented corruption and greed. In the languid suburban landscape of Walnut Creek, my memories of Petersburg were like distant dreams of a former life, which were illuminated by the strangest fragments. The romantic beauty of the city was juxtaposed by the wrinkly, shriveled elderly ladies gingerly rummaging through garbage cans with filthy bony fingers. I remembered the murky streets, the tragic dark corners the soft, voluminous fog. I became restless, yearning for something that I imagined. My nostalgia slowly transformed into a feeling of hopeless love for the city. I knew that the Petersburg that I dreamed of was not the city that I knew, but my desire for the dream was stronger than my fear of the truth.



I went so often to San Francisco because I thought that it reminded me of Petersburg. I really went there because I wanted to detach myself from my past. The city consumed me, and made me feel as if I did not matter. I liked seeing my reflection disappear among the unemotional ugly forms of the buildings, beautiful without intent, alluring without pleasure. I liked listening to the sounds of the city, the cascading honks, the chatter, the screams and softly forgetting myself. The horror of silence is unbearable to me. It was like living in truth, and the truth was my Soviet kitsch.

When I returned to St. Petersburg, I discovered a transformed city, disillusioned and cold. I could sense an omnipresent feeling of sadness and restlessness among the people who were haunted by memories of lies, cruelty and violence. Even more horrifying, a vulgar, cheap attitude surrounded Petersburg. I was overwhelmed by the glitzy advertisements, the dirty kiosks, the sneering faces and the biting cynicism. The childish hopeful innocence was lost.

The first time I went to the Nevsky Prospect, I encountered a group of students in front of the metro, proudly boasting patches on their forearms that pictured original takes on the traditional sickle and hammer. One of the boys was gripping an enormous flag, thoughtfully gazing at its languid motions. Two of his friends were energetically displaying copies of the Limonka, a publication pioneered by the Russian nationalist writer Eduard Limonov, who also founded the neo-fascist national Bolshevik Party, which draws on symbols of Russian power, most notably, Joseph Stalin. I shyly asked in English if I could take a picture of the group. One of the young men chuckled and slowly spit on the ground. After fixing his hair he winked at his friends and then gave me the thumbs up and the group gleefully smiled for the camera, as if they were children posing for a photo at a birthday party. One of the men blew me a kiss. I was touched that such a beautiful



city could be so ugly.

It's been four years. I chose to remember my encounter with those Russian boys. I think it's because I feel sorry for them, but even more so, it's because feel close to them. They represent the modern paradox of Russia. They are the children of bitterness. They are the lost innocence, the dreamers, ardently believing in something that comforts them and makes them forget. I guess that all dreamers are the same, no matter what they believe or what they do. Sometimes, it's nice to imagine something better. That is probably why I am so in love with Russia. It is a country where everyone can pretend. -anonymous

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The anarchists' electoral abstentionism implies not only a conception that is opposed to the principle of representation (which is totally rejected by anarchism), it implies above all an absolute lack of confidence in the State. --- Luigi Galleani, The End of Anarchism?

Once again election season is upon us. Once again we are hearing the same tired squabbles about voting and not voting. These same exact arguments have been happening for generations and generations. We hope not to spend too much space and time with this issue. For us it is simple. We are anarchists and we believe that a world with no state would be better than a world with a state. We believe in no one ruling over anyone else. Therefore, it should be clear that we are against voting. If you would like to discuss with us whether a state is needed or desirable, send us an email: tipers_whore@yahoo.com.

When you vote, you are in effect authorizing and legitimizing someone else to rule over you and make decisions in your name. Even if there were a candidate who agreed with us 100% of the time we would oppose them. They are attempting to represent us when we believe that the only ones who can represent us, are ourselves. We are not interested in being spoken for. Even more to the point, we are not interested in taking any part in the governmental system. We do not want a say in the government, we want to abolish the government! You do not vote away a state. When challenged, even the most democratic state is willing to use the most totalitarian of means to keep itself in existence. Change doesn't happen through voting, change comes from those in power bowing down to popular pressure. It wasn't voting that brought about the 8-hour work day or the end of segregation. It was those in power attempting to appease and co-opt mass popular movements focusing on civil disobedience and direct action. Likewise, abolition of the state will not happen through any sort of vote.

Basically, it comes down to this; as anarchists we are against the state and against taking any action that takes part in or legitimizes the state. We believe in individuals controlling their own lives; having power over no one, and no one having power over them. Voting contradicts this. Remember, whoever you vote for, government wins.

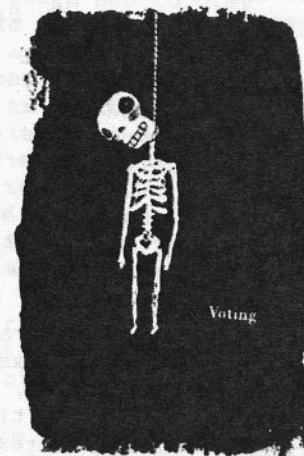
Think voting for a third party is alright? Janet Biehl sums up the effects of the German Green Party trying to combine radical electioneering with direct action:

"The German Greens, once a flagship for the Green movement worldwide, should now be considered stink normal, as their de facto boss himself declares. Now a repository of careerists, the Greens stand out only for the rapidity with which the old cadre of careerism, party politics, and business-as-usual once again played itself out in their saga of compromise and betrayal of principle. Under the superficial veil of their old values - a very thin veil indeed, now - they can seek positions and make compromises to their heart's content. . . They have become 'practical,' 'realistic' and 'power-orientated.'

In order to gain votes, the party must appear "moderate" and "practical" and that means working within the system. This has meant that:

"Participation in the politics of the bourgeois States has not brought the labor movement a hair's-breadth nearer to Socialism, but thanks to this method, Socialism has almost been completely crushed and condemned to insignificance. . . Participation in parliamentary politics has affected the Socialist Labor movement like an insidious poison. It destroyed the belief in the necessity of constructive Socialist activity, and, worse of all, the impulse to self-help, by inoculating people with the ruinous delusion that salvation always comes from above." - Rudolf Rocker

"[At the start, the Socialist Parties] claimed that they meant to use politics only for the purpose of propaganda. . . and took part in elections on order to have an opportunity to advocate Socialism. It may seem a harmless thing but it proved the undoing of Socialism. Because nothing is truer than the means you use to attain your object soon themselves become your object. . . [so] There is a deeper reason for this constant and regular betrayal [than individual scoundrels being elected] . . . no man turns scoundrel or traitor overnight. It is power which corrupts" - Alexander Berkman



"anarchists maintain that the State organization, having been the force to which minorities resorted for establishing and organizing their power over the masses, cannot be the force which will serve to destroy these privileges." - Peter Kropotkin

"whoever has the political competence to choose his own rulers is, by implication, also competent to do without them." - Luigi Galleani

"...the pacifying influence of the radical party itself. On a number of occasions, radical parties have been elected to power as a result of popular upsurges. Time after time, the 'radical' parties have become chains to hold back the process of radical change" -Howard J. Ehrlich

"It should be a truism that elections empower the politicians and not the voters," - Brian Martin

"the founding of the modern state a few centuries ago was met with great resistance: people would refuse to pay taxes, to be conscripted or to obey laws passed by national governments. The introduction of voting and the expanded suffrage have greatly aided the expansion of state power. Rather than seeing the system as one of ruler and ruled, people see at least the possibility of using state power to serve themselves. As electoral participation has increased, the degree of resistance to taxation, military service, and the immense variety of laws regulating behaviour, has been greatly attenuated"- Brian Martin

The essential difference between a monarchy and a democratic republic is reduced to the following: In a monarchy, the bureaucratic world oppresses and plunders the people for the greater benefit of the privileged propertied classes as well as for its own benefit, and all that is done in the name of the monarch; in a republic, the same bureaucracy does exactly the same thing, but in the name of the will of the people. - Mikhail Bakunin

History: After the French revolution democracy was a threat to all the ruling classes of all the states in Europe. This posed a huge problem, as the poor masses were much higher in numbers than the tiny minority of rulers. The interests of the rich were threatened by this idea. Two solutions proposed to this "problem" of democracy. One was to ignore it and continue as before, using any means necessary to fight down any sort of democratic reforms. Others like John Stuart Mill had a subtler idea. Mill agreed wholeheartedly with the idea that the rich and powerful should lead what

he described as "the stupid classes". He favored the parliamentary model. These bodies already existed, usually appointed by kings, and made up of noblemen, land owners and a few doctors and lawyers. Parliaments had the advantage of appearing to represent the views of society in some way while, as Mills himself put it "the power of the traditional elite remained secure if not unchallenged". Mill realized that to concede universal suffrage where everyone had the vote would be disastrous to those in power. There would have to be a long period where people would get used to and disillusioned with taking part in being governed and develop a "tradition of governance". Basically they would have to accept the idea of leader and led, rulers and ruled, and learn to vote for parties which would not really represent their interests before they could be trusted with a vote. The trick was to use a qualified vote. This meant only a small minority voted the others being ruled "disqualified" on grounds of property, sex, race or religion. The vote was gradually conceded over the next 100 years. This was mainly as democratic representation proved itself compliant and uninterested in seriously challenging the ruling class, and a consensus protecting the interests of the rulers emerged through the mass media. Of course it wasn't quite as simple as the vote being conceded gradually and in a planned way. Mass struggles often forced their (the ruling classes) hand. The point is, those in power were able to adapt to changes within the system, while keeping hold on power and, if anything, increasing state power.

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Growing up in the punk scene, I've never really had people push me to be in a band or to learn how to play music, but I certainly never felt like it would be hard to get a band going if I did learn to play a musical instrument of some sorts. Mainly it has never happened because I get nervous being on stage in front of people. I wonder if it is excuses like that one that prevent more girls from being in more bands, or if they are more actively discouraged.

Once a month these little barbecues happen in a park in Walnut Creek. We have some music, some free food and some games. It's good times. This last month was a special Lady-Q, where we encouraged the dudes to stop hogging the stage and let the ladies perform all the music. It went well. The music was awesome. But it still makes me wonder why there are so many more dudes performing music in the punk scene than there are ladies.

In society as a whole, girls are taught to be quiet and submissive. And guys are taught to be dominant and controlling and in charge. The woman sits quietly in the passenger seat, while the guy takes control at the wheel.

It's damn hard to overcome norms that you are taught by mainstream society.

I either don't notice, or don't see a lot of the sexism in the scene. Sometimes, when hitchhiking or talking to people who are a part of mainstream society, I am shocked by the things I hear. I don't really experience these things in the punk scene. I don't know if it is because it is less prevalent or because I surround myself with people who are a little more conscious or I just don't notice. I guess all I can really do is encourage girls who are brave enough to get on stage to do their thing. And to discourage dudes from say or think things such as "they were really good... For a bunch of girls." That attitude is bullshit. In any case, girls, you should all start bands and get on stage and take over this boring bro-fest of a scene.

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There is this fairly unknown little zine published in San Francisco, called Maximum Rock and Roll (MRR) and in their latest issue they reviewed If They Only Knew. We here at Off the Pigs Productions have always known that sooner or later we would be placed under the focus of "the establishment". We know for a fact that the Walnut Creek Police department has been inquiring about us. It is then no surprise that the media has started to pick up on our activities. And while generally positive, one thing did catch our eye about this review. The folks at MRR said that it must be hard to create a zine in a place like Concord. That is simply untrue! You, our faithful readers have come to expect an extremely low quality zine, and that is exactly why we put in so little effort into this project. In fact, being from a suburb which does not have a huge scene makes making a zine all the more easy. In places like Concord, they do not expect a highly organized and devoted organization such as Off the Pigs Productions to exist. They are unprepared and unaware of the dumpstering, scamming and shoplifting in which we take part in. they might expect it in a place like Berkeley of San Francisco, but not Concord. yaddadamean?

One of Our editors, Jaime, recently took a trip down to San Luis Obispo (SLO) in hopes of creating a new line of communication between the central coast and west delta anarchist communities. She came to realize that SLO, in many ways is very similar to the town to Walnut Creek; the population size is fairly similar, with SLO being a tad smaller, both have downtown areas where locals converge to consume unneeded crap and both have a small amount of punx attempting to have a good time while fucking shit up. SLO is a college town and the locals are able to exploit some of the resources offered by the college. Walnut Creek on the other hand is near enough to the rest of the bay area

to get resources and influence from surrounding cities such as Berkeley.

After returning from SLO and reporting her findings to the Off the Pigs Committee on Culture we have found that MRR is highly incorrect when it states that creating a zine or being active in any way is hard in a small town or suburb. We believe kids in these kinds of places have two choices; do lots of drugs and waste away, or organize their shit and have a good time fucking shit up. Clearly we support the later choice.

Rather than, as we have many times in the past, attack those boring people who flock to hip cities where everything is already established, we will tell you about some of the activities the punx are active in SLO. First there was the music. While in the bay area the kids in the suburbs are only a short train ride away from music venues, and so the need for setting up shows in much smaller. SLO on the other hand is not a suburb. For the punx to have any sort of music, they must set things up themselves. And boy do they ever. it seemed like all the time there is work being done to put together one show, make flyers for another show and attend a third show. There is a radio station at the college which many of the punk kids volunteer at and the PA for shows is sometimes borrowed from this station. There is a local record store which Leon, one of the main organizers works at. Every once in a while a show will be set up at a local business, such as a cafe or this record store, however, usually there are house shows or park shows. Once they even got away with setting up a show at Urban Outfitters in downtown!

While much of the focus seems to be on music, there are other things going on too. There are art shows put on inside the lone punk house in town. there are insane scavenger hunts with items such as getting stick and poke tattoos, climbing on certain rooftops, finding a skull, skydiving, a picture of their friend at work, etc. as with many punk houses there is a fleet of bicycles and a decent number of house guests. Dumpster diving happens pretty much every night, even though from what we saw, their dumpsters do not compare with those of the 925 area code. Shoplifting and graffiti are a small way of getting even with the shittyness of the downtown.

Jaime saw first hand how clueless the pigs and establishment are to these minor forms of rebellion. One night, she was hanging out in the freight train yard, and happened to have a few cans of spray paint (who doesn't carry paint with them when they travel?!) she certainly didn't need any excuse to start tagging trains. After using of about half of her paint pretty quickly she decided to save the rest, just in case she ran into something better later on. So she went back to where some of her local friends were sitting around talking, waiting for her. After

she gets back, she puts the half empty cans back into her backpack, and sits down with everyone else, just hanging out in the train yard. About ten minutes later, a car comes racing at Jaime and her friends. At almost the same time, a second car turns the corner from the other side. Police. Damn. No chance to run. She's with friends, she figures they will bail her out of jail. Sure enough, the cops come over and start asking questions about what they are doing in the yard and who was over by the trains a few minutes ago. It seems like one of the cops saw Jaime crossing over the trains after painting. No one admits to anything though. "we're just making cookies at our friends house, and decided to come to the train yard and hang out for a few minutes while they cook" was the reply given when asked what they were doing at the yard. Making cookies? Are you kidding me? The cops didn't know how to reply to that, so they didn't press the issue. Seriously, both of the pigs must have been rookies, they had no idea what to do. Half the time Jaime and her friends were detained, the cops were looking at one another trying to figure out what they should do, or what to ask next. They looked at everyone's fingers to see if there was paint on them. They were all clean of paint. The cops tried to make someone admit to doing drugs or alcohol because of some old beer bottles laying around and the kids having "large pupils" after the pigs shined their light into their faces. All the stupid pigs had to do was search their bags, and the first thing they would have found would be spray paint, but they didn't do it! Instead the pigs said something about trespassing and made Jaime and her friends leave.

Likewise, the shoplifting was insanely easy. The workers were clueless. About half the time the kids didn't even bother taking the alarm tags off the clothes and just walked out with the alarm going off. And the workers didn't do a thing!

Basically, what we are saying is that some things take more work in small towns. If you want a music scene and other things to exist, you have to do it yourself. But isn't that what punk rock is all about? On the other hand, plenty of other things are super easy in small towns. So, MRR, you are incorrect in saying that making a shitty zine in a town like Concord is hard. It is in fact one of the easiest things in the world. Out here, the office max and kinks have yet to learn about scamming. Shabobalaboopy.

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Actions Speak Louder Than Words

By derrick jensen

Every morning when I awake I ask myself whether I should write or blow up a dam. I tell myself I should keep writing, though I'm not sure that's right. I've written books and done activism, but it is neither a lack of words nor activism that is killing salmon here in the Northwest. It's the dams.

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Anyone who knows anything about salmon knows the dams must go. Anyone who knows anything about politics knows the dams will stay. Scientists study, politicians and business people lie and delay, bureaucrats hold sham public meetings, activists write letters and press releases, and still the salmon die.

Sadly enough, I'm not alone in my inability or unwillingness to take action. Members of the German resistance to Hitler from 1933 to 1945, for example, exhibited a striking blindness all too familiar: Despite knowing that Hitler had to be removed for a "decent" government to be installed, they spent more time creating paper versions of this theoretical government than attempting to remove him from power. It wasn't a lack of courage that caused this blindness but rather a misguided sense of morals. Karl Goerdeler, for instance, though tireless in attempting to create this new government, staunchly opposed assassinating Hitler, believing that if only the two could sit face to face Hitler might relent.

We, too, suffer from this blindness and must learn to differentiate between real and false hopes. We must eliminate false hopes, which blind us to real possibilities and unlivable situations. Does anyone really believe our protests will cause Weyerhaeuser or other timber transnationals to stop destroying forests? Does anyone really believe the same corporate administrators who say they "wish salmon would go extinct so we could just get on with living" (Randy Hardy of BPA) will act other than to fulfill their desires? Does anyone really believe a pattern of exploitation old as our civilization can be halted legislatively, judicially or through any means other than an absolute rejection of the mindset that engineers the exploitation, followed by actions based on that rejection? Does anybody really think those who are destroying the world will stop because we ask nicely or because we lock arms peacefully in front of their offices? Additionally, there can be few who still believe the purpose of government is to protect citizens from the activities of those who would destroy. The opposite is true. Political economist Adam Smith was correct in noting that the primary purpose of government is to protect those who run the economy from the outrage of injured citizens. To expect institutions created by our culture to do other than poison waters: denude hillsides, eliminate alternative ways of living and commit genocide is to engage in naive thinking.

Many German conspirators hesitated to remove Hitler from office because they'd sworn loyalty to him and his government. Their scruples caused more hesitation than their fear. How many of us have yet to root out misguided remnants of a belief in the legitimacy of this government to which, as children, we pledged allegiance? How many of us fail to cross the line into violent resistance because we still believe that, somehow, the system can be reformed? And if we don't believe that, what are we waiting for? As Shakespeare so accurately put it, "Conscience doth make cowards of us all."

It could be argued that by comparing our government to Hitler's I'm overstating my case. I'm not sure salmon would agree, nor lynx, nor the people of Peru, Irian Jaya, Indonesia, or any other place where people pay with their lives for the activities of our culture.

If we're to survive, we must recognize that we kill by inaction as surely as by action. We must recognize that, as Hermann Hesse wrote, "We kill when we close our eyes to poverty, affliction or infamy. We kill when, because it is easier, we countenance, or pretend to approve of atrophied social, political, educational, and religious institutions instead of resolutely combating them." | O

The central-and in many ways only-question of our time is this: What are sane, appropriate and effective responses to outrageously destructive behavior? So often, those working to slow the destruction can plainly describe the problems. Who couldn't? The problems are neither subtle nor cognitively challenging. Yet when faced with the emotionally daunting task of fashioning a response to these clearly insoluble problems, we generally suffer a failure of nerve and imagination. Gandhi wrote a letter to Hitler asking him to stop committing atrocities and was mystified that it didn't work. I continue writing letters to the editor of the local corporate newspaper pointing out mistruths and am continually surprised at the next absurdity.



I'm not suggesting a well-targeted program of assassinations would solve all of our problems. If it were that simple, I wouldn't be writing this essay. To assassinate Slade Gorton and Larry Craig, for example, two senators from the Northwest whose work

may be charitably described as unrelentingly ecocidal, would probably slow the destruction not much more than to write them a letter. Neither unique nor alone, Gorton and Craig are merely tools for enacting ecocide, as surely as are dams, corporations, chainsaws, napalm and nuclear weapons. If someone were to kill them, others would take their places. The genocidal and ecocidal programs originating specifically from the damaged psyches of Gorton and Craig would die with them, but the shared nature of the impulses within the culture would continue full-force, making the replacement as easy as buying a new hoe.

Hitler, too, was elected as legally and "democratically" as Craig and Gorton. Hitler, too, manifested his culture's death urge brilliantly enough to capture the hearts of those who voted him into power and to hold the loyalty of the millions who actively carried out his plans. Hitler, like Craig and Gorton, like George Weyerhaeuser and other CEOs, didn't act alone. Why, then, do I discern a difference between them? The current system has already begun to collapse under the weight of its ecological excesses, and here's where we can help. Having transferred our loyalty away from our culture's illegitimate economic and governmental entities and to the land, our goal must be to protect, through whatever means possible, the human and nonhuman

residents of our homelands. Our goal, like that of a demolition crew on a downtown building, must be to help our culture collapse in place, so that in its fall it takes out a little life as possible.

Discussion presupposes distance, and the fact that we're talking about whether violence is appropriate tells me we don't yet care enough. There's a kind of action that doesn't emerge from discussion, from theory, but instead from our bodies and from the land. This action is the honeybee stinging to defend her hive; it's the mother grizzly charging a train to defend her cubs; it's Zapatista spokesperson Cecelia Rodriguez saying, "I have a question of those men who raped me. Why did you not kill me? It was a mistake to spare my life. I will not shut up... this has not traumatized me to the point of paralysis." It's Ogoni activist Ken Saro-Wiwa, murdered by the Nigerian government at the urging of Shell, whose last words were, "Lord, take my soul, but the struggle continues!" It's those who participated in the Warsaw Ghetto uprising. It's Crazy Horse, Sitting Bull and Geronimo. It's salmon battering themselves against concrete, using the only thing they have, their flesh, to try to break down that which keeps them from their homes.

I don't believe the question of whether to use violence is the right one. Instead, the question should be: Do you sufficiently feel the loss? So long as we discuss this in the abstract, we still have much to lose. If we begin to feel in our bodies the immensity and emptiness of what we lose daily-intact natural communities, hours sold for wages, childhoods lost to violence, women's capacity to walk unafraid-we'll know precisely what to do.

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As you may have guessed from previous issues of this zine, when it comes to single issue politics (as opposed to looking at the big picture) we are fairly into prison abolition and support for prisoners, especially political ones. We firmly believe the best way to support those who are locked up for their political actions is to take similar actions ourselves. While doing prisoner support or writing letters to a political prisoner is great, what would really put a smile on their faces is to find out that others are outside of prison, keeping up the struggle. If someone is incarcerated for mink liberation, the best kind of solidarity would be for you to go out and liberate a mink farm.

That being said, we realize most people are not willing to commit these types of actions. At the same time, we find it amazing that so few people write folks in prison. It is one of the easiest things to do, but also one of the most rewarding. Political prisoners are locked up because of their attempts at making the world a better place. If you are not willing to commit militant actions, the least you can do is fully support those who have taken these risks.

If you are worried about what to write, start off short and simple. Introduce yourself. Tell them a little about you, your interests, your beliefs, what do you with your time. Feel free to ask them questions. Talk politics. See if there are things they enjoy hearing about. Do not talk about illegal activities as the prison reads all incoming mail, but don't worry think anything will happen to you for writing someone in prison. It won't. Tons of people do it all the time. If you are really paranoid, use a fake name. no excuses, just do it!

As of February 4th, 2008 this list was accurate, but before writing someone for the first time, it is highly encouraged to go on the

internet and look up their most recent address. Prisoners are moved all the time. North American ELP Website www.ecoprisoners.org

ECO-DEFENCE PRISONERS

Tre Arrow, CS# 05850722, Vancouver Island Regional Correction Center, 4216 Wilkinson Rd., Victoria, BC, V8Z 5B2, Canada. On remand accused of involvement with an arson on logging trucks and an arson on vehicles owned by a sand & gravel company. Both arsons occurred in the USA. Tre is fighting his extradition to the USA.

Grant Barnes #137563, San Carlos Correctional Facility, PO Box 3, Pueblo, CO 81002, USA. Serving 12 years for setting fire to a number of SUV vehicles. On one of the vehicles the letters ELF was spray-painted.

Nathan Block, #36359-086, FCI Lompoc, Federal Correctional Institution, 3600 Guard Road, Lompoc, CA 93436, USA. Serving 7 years & 8 months for an ELF arson against a Poplar Tree Farm and an ELF arson against an SUV dealership. Also admitted his role in an ELF/ALF conspiracy.

Marco Camenisch, Postfach 3143, CH-8105 Regensdorf, Switzerland. Serving 18 years. 1) Ten years for using explosives to destroy electricity pylons leading from nuclear power stations. 2) Eight years for the murder of a Swiss Boarder Guard whilst on the run. In '02 Marco completed a 12-year sentence in Italy for destroying electricity pylons in Italy.

Ibai Ederra, Carcel de Pamplona, C/San Roque. Apdo. 250, 31080 - Iruñea - Pamplona, Navarra (España), Spain. Serving just under 5 years for sabotaging machinery at the controversial Itoiz dam construction site.

Jeffrey Luers, #1306729, Lane County Adult Corrections, 101 West 5th Ave, Eugene, OR 97401-2695, USA. Awaiting resentencing. Originally sentenced to 22 years & 8 months for arson on a SUV dealership & the attempted arson of an oil truck.

Eric McDavid X-2972521 4E 231A, Sacramento County Main Jail, 651 "I" Street, Sacramento, CA 95814, USA. Awaiting sentencing having been found guilty of planning to destroy the property of the U.S. Forestry Service, mobile phone masts and power plants. **Check for new address before writing!**

Daniel McGowan #63794-053, Unit I, FCI Sandstone, Federal Correctional Institution, PO Box 1000, Sandstone, MN 55072, USA. Serving 7 years for an ELF arson against a Poplar Tree Farm and an ELF arson against an old growth logging corporation. Also admitted his role in an ELF/ALF conspiracy.

Christopher McIntosh #30512-013, FCI Fairton, PO Box 420, Fairton, NJ 08320, USA. Serving 8 years for setting fire to a McDonald's restaurant.

Costantino Ragusa, Casa Circondariale, Via Prati Nuovi 7, 27058 Voghera (PV), Italy. Il Silvestre activist serving 2½ years. 1) 18-months for burgling and firebombing a multinational company. 2) 12-months for organising an anti-GM protest. Costanino is also awaiting trial accused of using explosives to damage an electricity

pylon in protest at nuclear energy.

Julio Villanueva, C.P. Prision De Pamplona, 31080, Iruna (Navarra) Spain. Serving just under 5 years for sabotaging machinery at the controversial Itoiz dam construction site.

Joyanna Zacher, #36360-086, FCI Dublin, 5700 8th St.- Camp Parks-Unit F, Dublin, CA 94568, USA. Serving 7 years & 8 months for an ELF arson against a Poplar Tree Farm and an ELF arson against an SUV dealership. Also admitted her role in an ELF/ALF conspiracy.

ANIMAL LIBERATION PRISONERS

Jon Ablewhite TB4885, HMP Lowdham Grange, Lowdham, Nottingham, NG11 7DA, England. Serving 12 years for attempting to blackmail a farmer who supplied guinea pigs for vivisection.

Gregg Avery TA7450, HMP Winchester, Romsey Road, Winchester, SO22 5DF, England. On remand accused of conspiracy to blackmail, in relation to his involvement with the SHAC campaign.

Natasha Avery NR8987, HMP Bronzefield, Woodthorpe Road, Ashford, Middx. TW15 3JZ, England. Jailed for breaching her parole conditions imposed on her for telling a fox hunting murdering scum what she thought of them. Also awaiting trial accused of conspiracy to blackmail, in relation to her involvement with the SHAC campaign.

Nathan Block - See details in Eco Defence Prisoners List.

Mel Broughton TN9138, HMP Woodhill, Tattenhoe Street, Milton Keynes, Bucks MK4 4DA, England. On remand accused of involvement with an arson and blackmail campaign against an Oxford University vivisection establishment.

Jacob Conroy #93501-011, FCI Victorville Medium I Federal Correctional Institution, P.O. Box 5300, Adelanto, CA 92301, USA. Serving 48 months imprisonment for helping organise the SHAC-USA campaign.

Rod Coronado, Voice of the Earth, PO Box 732, Tucson, AZ 85702, USA. Due to be sentenced to one-year imprisonment after Rod informed people how to make an incendiary device during a speech at an animal rights gathering.

Donald Currie A3660AA, HMP Parkhurst, Newport, Isle of Wight, PO30 5NX, England. Serving an Indeterminate Sentence, of not less than six actual years, for carrying out arsons against targets associated the vivisection industry including HLS.

Lauren Gazzola #93497-011, FCI Danbury, Federal Correctional Institution, Route #37 Danbury, CT 06811, USA. Serving 54 months imprisonment for helping organise the SHAC-USA campaign.

Sarah Gisborne, LT5393, HMP Downview, Sutton Lane, Sutton, Surrey, SM2 5PD, England. Serving 5½ years for conspiracy to cause criminal damage following the damaging of 8 vehicles owned by people linked to Huntingdon Life Science.

Joshua Harper #29429-086, FCI Sheridan Federal Correctional

Nique les Cochons - fuck the pigs in french

Michael Davis Africa (AM4973) and Charles Simms Africa (AM4975)
both at SCI Graterford, PO Box 244, Graterford, PA 19426-0244, USA.

Edward Goodman Africa (AM4974), SCI Mahanoy, 301 Morea Rd,
Frackville, PA 17932, USA.

William Philips Africa (AM4984) and Delbert Orr Africa (AM4985)
both at SCI Dallas Drawer K, Dallas, PA 18612, USA.

Mumia Abu Jamal, (AM8335), SCI Greene, 175 Progress Drive,
Waynesburg PA 15370, USA. In 1981 Mumia, former Black Panther and
vocal supporter of MOVE, was framed for the murder of a cop. He was
originally sentenced to death but is currently awaiting re-
sentencing following a court hearing in 2001.

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Know your history:

from No Compromise Issue 16

A series of daring actions by the Animal Liberation Front has animal abusers across the San Francisco Bay Area feeling the heat and running for cover. The A.L.F. offensive, which has drawn intense media attention to animal rights issues, began in December of 1999 and has continued into the new year. Using arson and other property destruction techniques, the Bay Area A.L.F. cell has so far caused more than \$500,000 in damage to businesses that exploit animals and forced one laboratory supply company to move out of California.

The offensive began with firebomb attacks on two meat-processing plants and an egg farm in Sonoma County, a heavily agricultural community north of San Francisco.

Several incendiary devices planted in the offices of Fulton Poultry failed to ignite properly, though the slaughterhouse was shut down for hours the next morning while arson investigators did their work. But the ALF had more success at Rancho Veal in Petaluma, where an arson attack caused thousands of dollars in damage to the slaughterhouse facility, in which workers kill more than 100 animals a day. An attack on Petaluma Farms caused an unknown amount of fire damage to several company trucks. But the A.L.F. wasn't ignoring the plight of animals in laboratories. In January, the group firebombed trucks at B&K Universal, a European company with offices in Fremont that supplies animals and equipment to vivisectioners. In April, above-ground activists demonstrated at B&K's office and caught the manager outside. After expressing fear and anger over the arson attack, he quickly retreated behind the safety of a locked door and a line of cops.

In February, the A.L.F. set its sights on Primate Products, a Redwood City company that supplies animals and restraint devices to labs. The media initially reported that an arson attempt on Primate Products had failed. But above-ground activists who visited the site in April reported that the company's empty offices showed signs of significant fire damage. Neighbors in the building told activists that Primate Products had moved to Florida after the attack.

In late February, the A.L.F. struck again, this time dealing a surprise blow to the fur industry. In a daring early-morning action in the heart of downtown San Francisco, the group smashed 29 windows at Neiman Marcus in Union Square. The attack caused more than \$100,000 in damage to the upscale department store, part of a Dallas-based chain that continues to sell fur coats in defiance of a nationwide campaign.

The situation grew more intense the next day when activists from the San Francisco chapter of the Coalition to Abolish the Fur Trade arrived for a regular Sunday demonstration outside Neiman Marcus. After the news cameras left, the police arrested two activists and charged them with the crime. But after both the accused passed a lie detector test, the case was dropped in May.

Following several months of silence, the Animal Liberation Front took credit for all of the above actions through the North American office of the A.L.F. Support Group. The admission attracted a firestorm of media attention, including articles in the San Francisco Chronicle and stories on CNN. One local TV news show produced a remarkable three-part series on the A.L.F. that offered an overwhelmingly positive view of the organization's efforts to achieve animal liberation.

Two other Bay Area actions were not claimed by the A.L.F. In March, an unidentified person took 250 mice from a research project at the College of Notre Dame in Belmont. That same month,

someone ransacked the offices of the Sonoma County Farm Bureau shortly after that organization offered a \$50,000 reward in connection with the arson attacks on local slaughterhouses.

The A.L.F. actions provoked a fairly predictable response from both law enforcement and animal abusers. The police promised swift arrests, and the targeted businesses offered huge rewards. The San Francisco Police Department has dedicated two investigators to animal rights "crimes," and above-ground activists have been interrogated and intimidated. One law enforcement officer even went so far as to offer a substantial bribe to an activist for information.

Sonoma County ranchers and farmers have apparently become extremely frustrated and fearful since the attacks, reportedly resorting to patrolling their properties with guns, vowing to shoot trespassers. Reaction from above-ground animal rights groups has been mixed. One Bay Area-based national organization went so far as to condemn the actions. But grassroots activists from three groups—the Freedom Offensive, the Coalition to Abolish the Fur Trade, and Animal Rights Direct Action Coalition—conducted a series of demonstrations in support of the A.L.F. that attracted significant media attention.

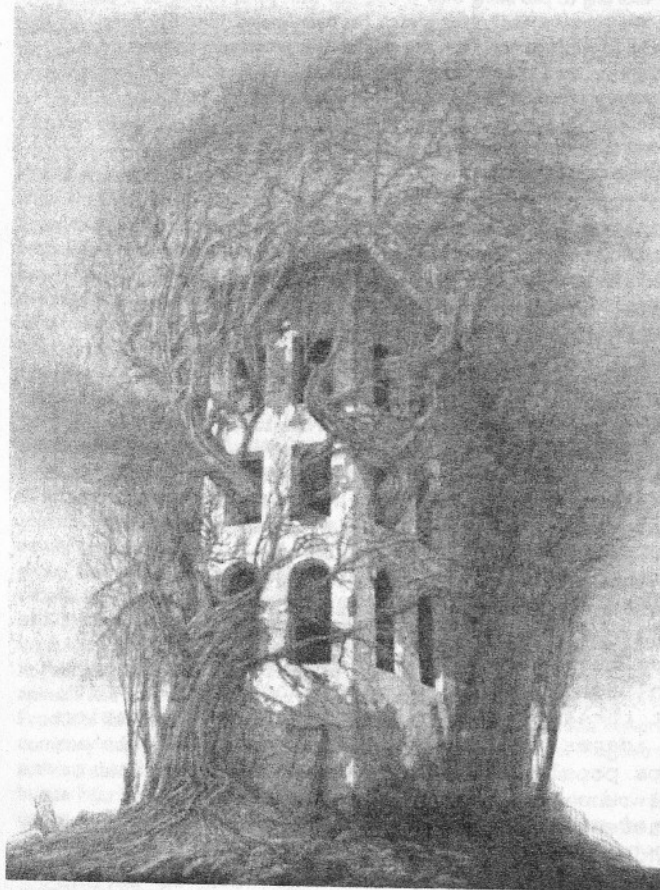
Meanwhile, despite all the efforts of law enforcement, the A.L.F. appears to have pulled off a devastating series of actions and escaped capture.

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It seems to be a commonly held belief in some quarters that, due to the unsustainable nature of human civilization, this same civilization will one day collapse. Most of these people, similarly to many Christian cults and their belief in Armageddon, believe that the end is near and civilization will collapse any day. No sane person would argue that the civilization we live in is sustainable; however this does not mean that the whole of civilization is doomed to collapse. Looking at history we see that rapid collapses of complex social systems such as civilization or capitalism happen almost never. Instead these systems change and evolve, and this is exactly what will happen with civilization. It will not cease to be, instead it will change, evolve and adapt. Rather than waiting for a mythical collapse of civilization, we must actively force this collapse to happen, or instead face an ever more dystopian future.

Civilization is in fact changing and adapting at all times. There are constant threats and challenges that civilization must adapt to. It adapts and changes itself daily. While we hear certain groups proclaiming that the end is near, that as soon as the oil runs out civilization will crumble, we look around and instead see civilization happily adapting. Fuel efficiency and new forms of technology are being praised by all sectors of power. This is the same as it has always been. The destruction of certain resources has never stopped civilization in the past, and it will not stop it in the future. The extinction of a species, while harmful to certain members of civilization, does little to threaten civilization as a whole. There have always been new technologies and new resources to exploit. And even if somehow technology were to fail in maintaining civilization, we would not see a massive collapse. What we would see instead would be a trend towards a more definitive division between those who gain from civilization and those who lose. Today we see the third world being exploited to keep the first world civilized. If

civilization were to truly run low on resources, all that would happen would be the shrinking of the civilized and the increase of the exploited uncivilized masses. In a dystopian future, maybe only a handful of cities would be able to live a truly civilized lifestyle, while the rest of the world is exploited for resources. Civilization will not come to a complete collapse; what will happen is a more



ruthless and oppressive civilization. If civilization is really threatened, the privileged few will get smaller while the oppressed many will keep increasing in size, but civilization will continue. Those who benefit and those who suffer from civilization may change, but the system remains intact. In days gone by, when civilization was still young and spreading, when it ran out of a resource, it was able to explore new lands and find new resources to

exploit. When the forests of Europe could no longer provide for all of civilization, civilization moved into the Americas. Today we are seeing a point where civilization has fewer and fewer unexploited lands to turn to. Instead it must come to rely more and more on technological advancements. Technologies become more efficient and effective in their consumption of dwindling resources. This creates the need for new technologies, developments and factories, prompting a whole new level of growth and expansion for civilization. Even when threatened with running out of one resource, civilization is able to turn

around and use that threat to expand in a different direction.

Instead of waiting and hoping, as the Christians do, for a magical collapse of civilization, we must be actively and tactically attacking those aspects of civilization which allow it to evolve and adapt. Today we see civilization as a fluid and constantly changing thing. We must force civilization to become ridged, unmoving and unchanging. We must trap it inside a box and force it to eat itself alive. Only when there is no where new to go will it be possible to see it die.

How we do this is by attacking those aspects of civilization which allow it to evolve. We must focus our energies on attacking new forms of research and technologies. Running out of oil will only be a threat to civilization if civilization has nowhere else to go. We must make sure civilization has no way out of the mess it has created. Only if we stop civilization from using alternatives to oil will running out of oil have an impact. We must block off access to new technologies and innovations which will allow civilization to continue. Only then will we see any sort of collapse. For those of us living in the San Francisco Bay Area, the targets are many. They don't say that this is the center for biotechnology for nothing. Almost every city in the bay area is host to multiple research facilities. And these are not just limited to biotechnology. All kinds of research centers exist. If nothing else, look at all the universities in the bay area. These are the institutions and the people that allow civilization to survive. But targets exist almost everywhere. Research centers are not limited to California. Everyone can help take action against civilization. Civilization might one day collapse, and a simpler more sustainable world will take its place, but it will not happen on its own and it will not happen without us. To think otherwise is to ignore history and the nature of civilization.

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Sometimes I am reminded that not everyone believes what I believe and not everyone has the same world view as me. Crazy, huh? I was reminded of this last night at a punk rock show. Me and a buddy were talking about riots, and for some reason I said something to a kid walking by. I believe I asked if he would like to come to a riot after that particular show. He replied that he was not into the idea of unnecessary riots.

It blew my fucking mind!! First off, he was a punk rocker, arnt they supposed to be all about destruction? Second off, he was wearing political anarchist patches. The thing is, he was a total pacifist! I mean, I know, in theory pacifists still exist, but it was still a shock to come

across one. Seriously, how can anyone who pays any attention at all to anything still be a pacifist? And also, what in the world kind of idea is it that certain riots are unnecessary? All riots are necessary, as they are all small steps in the right direction. The right direction, is clearly that direction which brings down everything. Not capitalism, not the war in Iraq (and around the world,) not the government, but everything. All of it. Let me make sure you understand, I want to see it all gone, the governments, the wars, the tanks, the buildings, the highways, the factories, the punk shows, the cell phones, the bicycles. All of it!

I don't even know how to begin to talk to someone who believes that certain riots are unnecessary. Do I start with calling them out on their privileged position of being able to be non-violent? Sure, there are people in the world who are privileged enough to not have to deal with violence. Others have no choice. Women who get raped, indigenous peoples who get colonized and killed, black men who get beat up by cops for being black. The list can go on for a long time. It's easy to be non-violent if violence is a theoretical thing. However, when violence is a reality of



everyday life, I doubt your resolve to pacifism would be so strong.

Fine, so maybe, sometimes violence is alright. When someone is getting raped, they can use violence to defend themselves. But most of the time it is wrong to be violent, right? Well, let's look at the society and civilization we live in. we are constantly faced with a threat of violence from the police if we do not do exactly as those in power want us to do. Is the threat of violence enough to justify using violence as a defense? If not, let's examine civilization a little bit closer. The main thing

civilization does is produce stuff; consumable goods and products; lazy-boys, i-pods, computers, automobiles, bicycles, guitars, air-planes, etc. How does it do this? Through forced labor. Either you work in a job, or you starve. If that isn't slavery, I don't know what is. And what about all the toxins and by products of all this production? It affects those who are forced to work in the worst of conditions for the lowest of wages. Hell, ever those in the first world, who are forced to work the "best" jobs still end up getting cancer or some other disease from their work place. And the earth? Strip mines, clear cuts, acid-rain, etc. I don't think I have to go into too much detail about how unsustainable and destructive the means of production are.

Civilization is violence. Your computer was produced by someone who had a choice; not work and starve, not work and survive by some illegal means until the state came and either threw him/her in a cage or killed him/her, or work in a factory where he/she will most likely get cancer or some other disease. The only difference between these choices is how long it takes for the individual to die. In all three cases their life is given up. Either they die soon, or they live longer, but spend that extra time being alive at their shitty job. This is no choice at all. And it is enforced by the police and armies of the world.

If that is not constant violence, I do not know what is. And that is just the production aspect of things! Even those of us lucky enough to live the first world need to just look around to see why this all needs to go. hell, there are whole books written on the subject, what can I say in this little article? Look, almost everything we do, we are poisoning ourselves. We drive around in metal cages, putting poison into the air we breath. We buy shit we don't need because we cant find happiness anywhere else. We live in gated communities because we fear others who may try to take our stuff, keeping ourselves in as much as keeping "them" out. We spend more time in front of television than we do our loved ones. We take pills because for some reason we are unhappy, unsatisfied, unable to sleep at night, unhealthy, etc.

How can anyone argue that a riot, or any other form of destruction is a bad thing? Anything that destroys any part of this civilization is a good thing. there is no such thing as an unnecessary riot. Hell, they might be one of the only hopes we have.

Still don't understand?

Who won the last super bowl? Who is jay-z feuding with? Who is the richest man in the world? Most likely you know someone who can answer those. Maybe you can. all of them are most likely fairly irrelevant. Here's a story that might be a tad more important. See how many of your friends know about it.

Floating Rubbish Dump in Pacific Ocean is Bigger than the US

Xavier La Canna

February 03, 2008 11:00pm

It has been described as the world's largest rubbish dump, or the Pacific plastic soup, and it is starting to alarm scientists. It is a vast area of floating plastic debris. It is a vast area of plastic debris and other flotsam drifting in the northern Pacific Ocean, held there by swirling ocean currents.

Discovered in 1997 by American sailor Charles Moore, what is also called the great Pacific garbage patch is now alarming some with its ever-growing size and possible impact on human health.

The "patch" is in fact two huge, linked areas of circulating rubbish, says Dr Marcus Eriksen, research director of the US-based Algalita Marine Research Foundation, founded by Moore.

Although the boundaries change, it stretches from about 500 nautical miles off the coast of California, across the northern Pacific to near the coast of Japan.

The islands of Hawaii are placed almost in the middle, so piles of plastic regularly wash up on some beaches there.

"The original idea that people had was that it was an island of plastic garbage that you could almost walk on. It is not quite like that. It is almost like a plastic soup," Dr Eriksen says.

"It is endless for an area that is maybe twice the size as continental United States," he says.

The concentration of floating plastic debris just beneath the ocean's surface is the product of underwater currents, which conspire to bring together all the junk that accumulates in the Pacific Ocean.

Moore, an oceanographer who has made the study of the patch his full-time occupation, believes there is about 100 million tonnes of plastic circulating in the northern Pacific - or about 2.5 per cent of all plastic items made since 1950.

About 20 per cent of the junk is thought to come from marine craft, while the rest originates from countries around the Pacific like Mexico and China.

Australia plays its part too, he says.

The waste forms in what are called tropical gyres - areas where the oceans slowly circulate due to extreme high pressure systems and where there is little wind.

The garbage in the patch circulates around the North Pacific Gyre, the world's largest.

A lack of big fish and light winds mean it's an area of the Pacific less travelled by fishing boats and yachts.

Moore says he discovered the floating mass of rubbish by chance, after steering his catamaran into the gyre while

returning home from a yacht race.

Historically, flotsam in the gyres has biodegraded. But modern plastics do not break down like other oceanic debris, meaning objects half a century old have been found in the North Pacific Gyre.

Instead the plastic slowly photodegrades, becoming brittle and disintegrating into smaller and smaller pieces which enter the food chain and end up in the stomachs of birds and other animals.

Because the plastic is translucent and lies just beneath the surface, it is apparently undetectable by satellite photos.

"It is not like going to a parking lot after a rugby match. It is not like a landfill," he says.

"The material is breaking down continually. It is photodegrading all the time. It is what I call a kaleidoscope or an alphabet soup. You won't see it from a satellite shot of the ocean. You only see it from the bows of ships," he says.

If the waste is to be controlled people must stop using unnecessary disposable plastics, otherwise it is set to double in size during the next 10 years, Moore warns.

Dr Eriksen said the small plastic particles acted like a sponge to trap many dangerous man-made chemicals that found their way into the ocean, like hydrocarbons and DDT.

"What goes into the ocean goes into these animals and onto your dinner plate. It is that simple," Dr Eriksen said. Larger pieces of plastic are also a threat to birds, which mistake them for food.

Dr Eriksen said he has found syringes, cigarette lighters and tooth brushes from the patch inside sea bird carcasses. Professor David Karl, an oceanographer from the University of Hawaii, said the garbage patch represented a new habitat, and more studies were needed to find out what impact it was having on the ocean's eco-system.

Now do you understand? If you don't, you probably never will.

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A few ideas of things to do instead of sitting around getting high and being boring:

Write a letter// whittle something out of wood// paint// draw// learn to play an instrument// work out// ride a bicycle (through the mall)// make a zine// pour laundry detergent into a fountain// wheatpaste un-American propaganda// get some u-locks and lock all the entrances to your favorite shopping establishment - in the middle of the day// play dead, in the street// raft through the canals// go trick or treating in july// cash a check at your favorite bank, while wearing a ski mask// shopping cart race, inside the store// get caution tape and close off

random parts of town// build a fort in your favorite park//
defend you fort from the pigs// cook us food//

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Anti-war protest in Walnut Creek: This is a protest, not a walk or parade. Protests are supposed to be disruptive and attention getting. Taking a walk on the sidewalk does not do this. In fact, simply marching in the street doesn't really do this either. A parade can march in the street, so what? People throughout the world are dying due to the over-consumption existing in wealthy suburbs such as Walnut Creek, and all people are willing to do about it is walk in

the street for a few minutes, one day a year? Get in the streets, and stay in the streets. Roll out dumpsters and build barricades. Stop traffic. March onto the highway! Shut down the stores. Make them lose money.

In Berkeley and San Francisco protests happen all the time. Walnut Creek has not seen a real protest for as long as we have been paying attention. This is a chance for us to really wake some people up. If this succeeds, it may energize those living in the suburbs to take more actions.

Did we mention that people are dying? We are not concerned about people's opinions. We are not interested in alienating people. If someone is alienated, it just means they don't care enough. We want to see the most effective actions taken. We hope the suburbs will never be the same after march 15th. See you

in the streets!

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How does using sexist language impact violence against women?
Using sexist language matters because we live in a rape culture.
A rape culture is...

...A culture in which rape and other sexual violence are common
...A culture in which prevalent attitudes, norms, practices, and media condone, normalize, excuse, or encourage sexualized violence.
Individual sexist acts may seem harmless, but they ultimately foster disrespect for women and women's well-being, which makes rape and abuse seem more acceptable. In this way, telling a sexist joke, using sexist language, blaming a victim of sexual assault, or displaying an objectifying poster actually contributes to a culture that allows sexual violence to occur.

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Another aspect of living in a rape culture is that we tend to see reported acts of violence as individual and unconnected. In reality, sexual violence is a very large trend rooted in our cultural beliefs and practices. Being aware of this reality and knowing ways to change the culture are the first steps in ending violence against women.

Eg **BITCH** - Socially, sexually and otherwise, women who state their boundaries and needs clearly risk being labeled a "bitch." On the other hand, there also may be many costs for women if they don't present themselves assertively. They risk being characterized as 'too aggressive,' or worse, just plain 'bitchy.' Yet, women who act like ladies, speaking indirectly and showing concern for others, risk being seen as 'ineffective.' The lose/lose situation women are put in is often one men do not face, and is a form of sexism.

Eg. **PUSSY** - This word is often used to refer to a man that is not acting in accordance with masculine "norms." When a man is called a PUSSY, the implication is clear: He is weak. He is feminine. It also implies that since he is like a woman he is therefore 'less than' a man (which is also an insult to women)

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So most of the things in this issue have not been written by us. In some ways, we have already made the points we wanted to make in earlier issues; art is dead, all cops are bastards and concord is awesome. Now that we have proven these points, we move on to a more political roll. The target audience of this zine has always been younger kids in the suburbs, especially those in Walnut Creek and Concord. Recently we have been seeing anarchist graffiti painted out in the suburbs. We hope that we were a slight influence on those who are creating this public nuisance. One of, if not the main goals has been to get kids in this area of the bay a little more active and involved. With this issue we hope to move beyond the suburb and take over the hearts and minds of all the bay area zine readers. We hope to become more explicit with our politics, and more offensive to those who disagree with us. We feel, that in due time, we will go beyond influencing people to do graffiti, to influence people to riot and sabotage their surroundings. -Off The Pigs Productions



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